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## The Prospect for Christianity.

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That the world is at present passing through a most critical period is a matter of such common observation that one almost shrinks from uttering the fact once more, as from a trite repetition that has been stated *ad nauseam*. The crisis is remarkable because it is not a partial one, affecting only certain portions of the earth, particular peoples, or special pursuits, but it is total, involving all nations and all activities of men. The remotest parts of the world are feeling its effects, and even in secluded hamlets it forms the topic of conversation. To account for this phenomenon it is not sufficient to point to our widely extended and very effective system of communication, which has wiped out distances, and figures time in minutes and seconds instead of months and days as formerly. For these conditions have prevailed for a considerable length of time before the present unrest, without producing critical situations like the present one. It is not the mere fact that people nowadays learn quickly what is happening anywhere, but the nature of what is happening, that affects them so powerfully. Neither does the late World War explain the general feeling of unsettlement that pervades the peoples. The more that gigantic struggle is being studied, the more evident it becomes that the unprecedented conflict is not the cause of the existing crisis, but only a feature of it. The very size of the bloody undertaking, the manner in which it was conducted, but, above all, the fact that after its nominal termination there is no relaxation, but a very palpable increase of the taut relations between all parts of the world, suggests the thought that in the late war a cause or causes, a power or powers of evil have merely *begun* to operate, and the full extent of their working and the exact-quality of their aim is still to be revealed. The crisis is only seemingly a political one, nations flying at each other's

throats or changing their form of government; nor is it essentially an industrial one, brought on by the immemorial opposition between capital and labor with more or less selfish motives on either side; nor is it wholly a social one, representing an effort to abolish the old class distinctions or to create a new fourth estate. There is a strong undercurrent of religion, or rather antireligion, in every phase of the modern upheaval. There is a clamor for new ethics. Demands spoken in a whisper a generation ago are proclaimed from the housetops and sometimes shrieked forth in strident voice. The esthetic formulas which provided the regimen for the literature and arts of our fathers are being scrapped. Modern music, painting, sculpture, the drama, engage in such stupefying exhibitions as to cause the gentleman or lady raised according to the standards of a passing generation to inquire whether there is still anything sacred to the modern mind. We are told that we are witnessing the sunset of the culture of the Occident.

Not very long ago the apocalyptic term of Armageddon was a stock-phrase of speakers and writers when they referred to what was going on in Europe. Now a discussion is being started regarding what we shall do "in the event of the new Armageddon now freely predicted by statesmen." It is likely that very many who use this term in our day do not employ it in its Biblical sense, of which they are probably ignorant. But all who speak advisedly when they introduce this term to indicate the nature of the impending catastrophe make religion the basis and essence of the crisis that is upon us. For Armageddon in Rev. 16, 16 is the scene of the final clashing of the Church of Jesus Christ with the forces of antichrist.<sup>1)</sup>

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1) Since no geographical specification is intended in the text, the old etymological explanation of Cornelius a Lapide still deserves consideration. He translates Armageddon by "the artifice of the congregation," that is, the stratagem of driving opposing forces together, and says: "God, as it were, by an artifice will unite those kings with Antichrist, so as to destroy all in one day." The "gathering together" by the sixth angel, which is mentioned in this text, lends force to this view. But we quarrel with no one who adheres to the view that the reference is to Megiddo and what happened there according to Judg. 5, 19; 2 Kings 23, 29; 2 Chron. 35, 20—24. (Cp. Zech. 12, 10, 11.) For Megiddo then represents the place where the antichristian kings assemble for battle against Christ and His Church, and indicates that the fate of the antichristian kings will be the same as that of the Canaanites formerly at Megiddo. Only the other event that transpired at Megiddo, when King Josiah was defeated by the Egyptians, creates a difficulty. Hofmann (*Schriftbeweis* II, 2, p. 639) overcomes the



The old atheism that frankly ruled out the existence of God has made tremendous strides during the last century. The seeds sown by French Naturalism, English Deism, German Rationalism of the extreme sort, Russian Nihilism, international Evolutionism, etc., have ripened into a frightful harvest of infidelity. The godless have very likely been in the majority for many hundreds of years, but we have no record of the godless mind exercising so dominant an influence on every form of public and private life in former ages as it does in our age. The stamp of the present generation is not only atheistic, but antitheistic. We have with us to-day militant atheism. Atheism has quit the defensive and taken the offensive. Its denial of the existence of God involves, as a natural corollary, the denial of the divine revelation in the Holy Scriptures of Christianity. Aversion to the Bible is a growing evil even in church circles, spite of the numerous efforts at intensifying Bible-study which we witness. To a very large extent this aversion to the Book is traceable directly to the teaching of men presumably engaged in the service of Christianity and working under the aegis of the Christian Church. Wherever this teaching does not create aversion, it produces distrust of the Scriptures. The leading doctrines of Christianity, the divine origin, or inspiration, of the very words of the Bible, the universal and total depravity of the human race in consequence of original sin, the incarnation of the Son of God and His sacrificial life and death for the expiation of the sins of the world, the bondage of the human will in regard to spiritual matters, have been thrown into the discard by a great number of modern exponents of Christianity. Even the immortality of the soul and the resurrection of the body have been questioned. But the bitterest and most concerted attacks have been made within the Christian Church of to-day upon the cardinal doctrine of Christianity, that of justification by grace through faith in the forgiveness of sin, proclaimed, offered, and conveyed to penitent sinners by the Gospel of Jesus Christ. A great part of modern Christendom admits neither repentance nor saving faith in its Scriptural meaning. The achievements of the Reformation in its heroic struggle with Rome have been thrown aside as worthless, and Protestants have had to suffer themselves to be reminded by

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difficulty by assuming that the battle in Rev. 16 is of varying fortune: "In the beginning of the war the experience of the saints shall be that of the Israelites at Megiddo, but finally the enemies shall be trodden down in the Valley of Jehoshaphat."

Romanists that their teaching no longer warrants their calling themselves Protestants, as it is nothing but Romanism.

Philosophy has always rubbed elbows with Christian theology and claimed preeminence over it. It has obtained that fully in the academic circles of our day, both in the domain of metaphysical inquiry and in that of empirical research. Accordingly, the pantheistic and materialistic views of the Divine Being on which modern philosophy has settled color modern theology. And so it happens that at the same time that a writer like H. G. Wells considers himself justified in his belief that "the new thought is taking a course that will lead it far away from the moorings of Omnipotence," leading theological journals in our country have been seriously discussing the question whether God must not be regarded as finite rather than infinite, and the *Princeton Theological Review* (October, 1922) enters the lists in defense of the belief that God is almighty. "The tendencies of modern thinking," says the writer, "are unfavorable to a full-orbed theism. . . . Evolution, for example, has taken the place of special creation or even of creation altogether; idealism has done away with the material world and with the necessity for its Creator; pluralism has assigned to God only the place of *Primus inter pares* in the society of intelligent spirits; the metaphysical attributes have been discarded as beyond mortal ken and as having no value for religion; God is no longer worshiped as Creator, but as father; democracy would do away with a heavenly King as well as with earthly kings, the divine power has been limited in the interests of human freedom or even of self-communicating divine love, while, to cap the climax, the poignant experiences of the greatest war in history have made acute in thousands of minds the old dilemma proposed by the problem of suffering: Is God lacking in love or limited in power?" (p. 562.)

All eyes are just now turned towards the Mohammedans: Western and Northern Europe, with the rest of the civilized world, are watching evolutions in the Near and the Far East with unconcealed alarm, even with dread, while Russia is manifesting delight and is filled with hopefulness at the sight of them. There is a distinct religious element also in the stirring of the Moslem world which the Christian missions in those countries are beginning to realize. Aurelio Palmieri, the director of the Slavic Section of the "*Instituto per l'Europa Orientale*," expresses the conviction in *Politica* (Rome) that this stirring means an impending "revolt of Islam against Christianity, of oppressed Asia against her oppres-



sors, of the disinherited peoples of Asia against England, France, the United States, and Japan." For the Mohammedans regard Christian missions as part of the scheme of exploitation that "Christian" nations are working upon them. Bolshevist Russia, bankrupt in every sense and fighting for its very existence, is not only dreaming of the uprising of the proletariat all over the world, but is planning particularly to hitch Moslem fanaticism to its social-political schemes. One of its writers, Zinoviev, says: "Our revolution will triumph only when we unite ourselves with the 800,000,000 Asiatics, and when the African continent also shall join us." Palmieri thinks that the conquest of Constantinople forms no part of the present Russian program. In the latent conflict between the Russian and the English, the latter have gained the upper hand on the Bosphorus, but the Russians hope to recoup themselves on the banks of the Tigris and the Ganges. The reawakening of Asia is to begin in the Near East; Persia and Anatolia will enkindle the flames of revolt of Islam against Christianity.

The fierce racial jealousies that are tearing humanity asunder by their unparalleled and unblushing selfishness are shot through with religious instincts and aspirations; with this difference, that, while nominal Christendom is greatly divided within itself, Islam presents a solid and aggressive front.

In the midst of this surging tide stands silently the Roman Church, plainly the greatest beneficiary, among representatives of religion, of the present upheaval. Skilled in every art of diplomacy, she has seemingly succeeded in making herself looked up to as the one appreciable element of stability and solidity in these times. She has received unusual homage in recent years. Her claims of authority are treated with unmistakable respect in the public press, the utterances of her leaders as oracular, and her interests as sacrosanct. She has managed to strike incredible political bargains, for example, with German Socialists and with anticlerical France. She is vigorously pushing her propaganda in every Protestant country, and into Greek Catholic and Greek Oriental territory. Her blatant exposé of the decay and collapse of Protestantism was reprinted with an air of nonchalance in *Politiken* of Copenhagen and in *Amerika* of St. Louis. There is no telling how soon in the growing antagonism she will merge her power with that of other antichristian forces. An alliance between Pope and Turk would not be an event unheard of among Christians.

Among Protestants chiefly a movement has been started for the federation, possibly for the amalgamation, of the churches of Christ, but it is hampered partly by denominational aspirations to hegemony on the part of such denominations as exhibit greater power than the rest either by their numbers or by the wealth and social eminence of their members; partly by the trend to abolish "creeds," and to treat every utterance of a believing conviction in a thetical statement or creedal formula as a divisive measure. The effect of the movement on theological teaching, preaching, and the indoctrination of youth is seen in the lack of distinctness, the evident desire to speak in generalities, which are practically studied ambiguities, to avoid clashes between truth and error, and to create a neutral zone, sufficiently large and capable of being enlarged, for the accommodation of all sorts of "believers." Hand in hand with this there goes in modern practical Christianity and church-life a perfervid advocacy of "social service," which creates a host of novel means of grace, regulates the outward conduct of men with mighty zest, and recklessly mingles that which is God's with that which is Caesar's. There is nothing safe from this zeal; having neutralized the divine covenant of grace, it will not permit any human covenant to stand in its way, and will change the face of Christianity as completely as Rome has done.

The present age is also witnessing a remarkable accession of power to deistic secret societies, especially the Freemasons, and their activity has lately been extended with disastrous effect into the domain of primary education. While it disavows any intention to curtail religious liberty, it creates conditions under which the full exercise of that liberty becomes very precarious. Whether it intends to do so or not, it is actually playing into the hands of the forces hostile to Christianity.

The prospect for Christianity, in a human view, is not cheering. The stand which its confessors must take over against the spreading unbelief becomes increasingly difficult as time wears on, and their religious work, always arduous by its very nature, is turning into a tug of war that taxes every ounce of their spiritual strength. Though no *auto da fes* are taking place, consistent Bible Christians — Lutherans before others — have been made to feel the power of religious intolerance and suffered persecution in a twentieth-century form. Are we not passing through "the beginning of sorrows" that presages the return of the Lord? Matt. 24, 8. If we think so, we are not alone in our view. "The conviction is



deepening that society cannot save itself by its own efforts, and the utterances of statesmen, economists, educators, and business men show their belief that at any rate a civilization founded on selfishness is doomed to destruction. If society cannot save itself, it can only be saved from outside itself, whether deliverance is to come without observation through new accessions of divine grace and power, or according to the hope quickened now as at the dawn of the Christian era in many hearts, by the advent of a supernatural Deliverer." 2)

In the divine view which Scripture opens up, the prospect becomes bright. Into His panoramic description of the final tribulation the Lord has woven His promise of the shortening of these days for the elect's sake, Matt. 24, 22, as a matter that has been "resolved upon in the counsels of the divine compassion (Mark 13, 20)." Meyer. In view of the massing of the antichristian forces against the Church, the Lord's assurance in Matt. 16, 18 is intended for the stablishing of the faith of churchmen. Luther's study on the *Sheblimini* in Ps. 110, 1; Matt. 22, 44; Acts 2, 34 is a most opportune study in these days.<sup>3)</sup> Still more significant is the view which is suggested in Luke 21, 27. 28: not pessimism, but buoyant optimism is to seize the disciples as they watch the feverish activities of the enemies of the Lord, who work like men knowing that they have but a short time left them to do their work. These days of infidelity should be made to ring with the testimonies of Christian hope, and the aggression of the legions of antichrist must serve only to quicken and intensify every activity of the forces of Christ. For these latter, too, have but a short time, and they have been taught that their Master, when He comes, expects to find them "so doing." Matt. 24, 46.

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## Hereditary Guilt.

Submitted by request of the Saginaw Valley Pastoral Conference  
by REV. F. H. BRUNN, Bay City, Mich.

Original sin, according to the Scriptures, denotes two coordinate factors, hereditary guilt and hereditary depravity. The question has been asked whether it is quite correct, in defining original sin, to place the hereditary guilt before the hereditary depravity.

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2) W. H. Johnson in *Princeton Theological Review*, XX, 563.

3) 1, 1585 f.; 5, 888—921. 922—1055; 8, 1172. 1175. 1180; 9, 1782; 11, 1148. 1699. 1709; 12, 165. 1479. 1573. 1608 f., etc.

Would it not be more proper to define original sin primarily as depravity, and secondarily as guilt, because the imputation of Adam's guilt should be regarded as a punishment of the sins committed by Adam's posterity?

In answering this question it must be kept in mind that in God's view the whole human race has sinned in Adam, and that the fall of the human race in Adam is evident from the fact that all men are born wicked and depraved. Since, however, it is very correct to place first the cause and then the effect, it cannot be deemed improper to define original sin to be first hereditary guilt and then hereditary depravity.

The first contention is that in Adam all men have sinned. For this assertion we quote Rom. 5, 12: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." It is admitted that the last words, "for that all have sinned," or, "in whom all have sinned," is a *crux interpretum*. Yet these words can mean only one of two things. They either mean that all men have sinned in and with Adam, or they mean that all men have sinned in consequence of Adam's sin.

If the latter were the meaning of these words, the question would arise how God could permit all men to be born devoid of righteousness, and full of wickedness and concupiscence, prone to sin and evil. Would His justice permit Him to sentence the posterity of Adam to be born in such depravity both of body and soul, if in His sight they had not sinned in and with Adam? It is impossible that God should punish the posterity of Adam for the sin of their forefather, if they were innocent of that sin. No matter, then, how these words of St. Paul are interpreted, they teach either explicitly or implicitly that all have sinned in Adam.

Attention is further called to Rom. 5, 15: "Through the offense of one many be dead." Here a thought similar to that of verse twelve is expressed. Paul here teaches that Adam's sin has caused the death of all his posterity. All must die because one has sinned. Now, death is the punishment of sin. The punishment must be suffered by all. If God has condemned all posterity of Adam for Adam's sin, is it not evident that in His sight all men have sinned in Adam? For the righteous son shall not bear the iniquity of the father. Since all men must suffer the terrible consequence and punishment of Adam's sin, it is evident that Adam's posterity is not righteous, is not innocent of the crime he com-



mitted, but that God regards them as having sinned in and with their progenitor.

Attention is also called to verse eighteen of the same chapter: "Therefore, as by the offense of one judgment came upon all men to condemnation." By Adam's sin judgment came upon all men to condemnation. These words plainly say that all men are sentenced to eternal condemnation by the offense of Adam. It is not precluded that men have brought damnation upon themselves also by their own evil deeds, but this verse teaches that all men are under condemnation already by Adam's sin. Now, if judgment is upon all men to condemnation for Adam's sin, then certainly all have in some manner sinned in Adam, or, expressed differently, Adam's guilt is the guilt of all men. Lutheran theologians, *e. g.*, Quenstedt, use the word "imputation" in this connection and say that God "*peccatum Adamiticum justissime illis* [the posterity of Adam] *ad damnationem imputat.*" Baier, II, 291.

Now follows verse nineteen of Rom. 5: "For as by one man's disobedience many were made sinners." This means that by Adam's sin all men were set down to be, were declared to be, or were made, sinners, as the English Bible renders these words. All were set down to be sinners because in and with Adam all have sinned. The Scripture does not explain in what manner all have sinned against God in Adam or how it was possible. All explanations that Adam was not only the seminal head, but also the moral head of the human family, that his posterity was in his loins, like the oak in the acorn, etc., do not overcome the objections of perverted human reason. "*Sufficit τὸ οὗτοῦ ἐσσεῖν revelatum, ἐτσί τὸ πῶς ignoretur.*" Baier, II, 290.

But one might object to the exegesis of this verse that it must not necessarily mean that Adam's sin is the sin of all men. It might rather mean that Adam's sin is only the cause for the sinfulness of his posterity; that all men are made sinners by the disobedience of one man because they all have inherited from him a weakened, corrupted nature and in consequence of this weakened nature, having transgressed God's law, stand before God as sinners. But the unbiased reader cannot but understand St. Paul to mean that all men share in Adam's guilt and sin. Besides, what an injustice it would be on the part of the righteous God to condemn the children of Adam, if they were not guilty with Adam, to be born with a corrupt or weakened nature, and to subject them to all the other evil consequences of their father's guilt both in body

and soul, and even to sentence them to death for Adam's disobedience! Would not that be contrary to Ezek. 18, 20, that the son shall not bear the iniquity of the father? Adam's posterity "*jure, quo pollet summo*" (Quenstedt), according to the highest justice of which the divine Judge is capable, is punished for Adam's guilt because in Adam they themselves have sinned.

Heerbrand, *Baier*, II, 291, asks whether original sin is *proprium an alienum*, our own sin or the sin of another. He answers, it is both. It is a foreign guilt, as we correctly say in hymn 236, 3: "Wie uns nun hat ein' fremde Schuld in Adam all' verhoehnet, also hat auch ein' fremde Huld in Christo all' versoehnet." But it is also properly our own sin; because Adam's sin inheres in us, it is not only imputed unto us as a foreign guilt, but we are born with this sin, it is implanted into our nature, in which it inheres and makes itself evident. We have ourselves in some manner sinned in and with Adam.

This conception underlies St. Paul's statement, Eph. 2, 3: "And were by nature the children of wrath, even as others." "By nature," φύσει, born under the blaze of God's indignation. St. Paul does not say that by nature there dwells in us a birth-principle of evil, which, if suffered to develop, will bring upon us the wrath of God. But Paul says, φύσει, by nature, we were children of wrath. By nature, by our birth, we are guilty before God, for wrath presupposes guilt. As members of the human race we share in the guilt which mankind has heaped upon itself by Adam's fall, and thus we also by nature were children of wrath.

Dogmaticians have distinguished between *imputatio mediata* and *immediata*. To quote Vilmar, *Baier*, II, 291: "Man unterschied hiernach eine *imputatio mediata* = Zurechnung der Schuld wegen der uebergeleiteten Suendhaftigkeit (*defectus und concupiscentia*), und eine *imputatio immediata* = Zurechnung der Suende Adams an und fuer sich. Dieser letzteren, der *imputatio immediata*, gegenueber stellt sich die Frage: Wie kann mir eine fremde Schuld zugerechnet werden? und dieser Frage, so verstanden, kann eine genuegende Beantwortung allerdings nicht zuteil werden." Then Vilmar goes on to say that an *imputatio immediata* would be possible only if one accepted the theory of the preexistence of the soul, which in some manner cooperated in disobeying God's command in Paradise. In reply it must be stated again that the fact is clearly revealed in the Scriptures that in the sight of God all men sinned in and with Adam and share in his punishment,



*imputatio immediata*, though we are not told in what manner it was possible that Adam's posterity sinned contemporaneously with him. What the Bible teaches is this, that all men sinned in and with Adam, *i. e.*, that the sin of Adam is the sin of every human being.

Turning to our *Triglotta*, we find the following references. In the Smalcald Articles, p. 477, 1, we read: "Here we must confess as Paul says in Rom. 5, 11, that sin originated (and entered the world) from one man, Adam, by whose disobedience all men were made sinners, subject to death and the devil. This is called original or capital sin." According to the Smalcald Articles original sin is Adam's sin. To have original sin, then, means to have Adam's sin, to have his guilt, to be under the wrath which he brought upon himself.

Another reference to hereditary guilt we find in the Formula of Concord, p. 781, 1: "Therefore we reject and condemn the teaching that original sin is *only* a *reatus* or debt on account of what has been committed by another (diverted to us) without any corruption of our nature." Quenstedt quotes in the *Antithesis of Baier*, II, 291, the Arminians, one of whom said: "*In Adamo non sunt lapsi nisi imputatione.*" (In Adam they have fallen only by imputation.) Here the error is rejected that Adam's guilt is imputed to us merely as a foreign guilt. It must be considered as the transgression of the whole human race, which is made to bear the punishment by being born with a corrupt nature.

A like reference is to be found on p. 865: "And first, in opposition to the old and new Pelagians, the following false opinions and dogmas are censured and rejected, namely, that original sin is *only* a *reatus*, or guilt, on account of what has been committed by another, without any corruption of our nature."

From this it is evident that our Church teaches that original sin denotes hereditary guilt, that is, that in Adam all have sinned, or that Adam's disobedience is the guilt of every member of the human race.

Very correctly we therefore define original sin as being first hereditary guilt and secondly hereditary depravity imposed upon the human race for being guilty with Adam.

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## THE THEOLOGICAL OBSERVER.

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**The Worst Is Yet to Come.** — In Oregon, where Christian congregational day-schools are to be closed after 1926, "the Lutherans, Adventists, Episcopalians, Catholics," so we are informed, "and the private schools have organized a committee to devise ways and means to fight the measure in the courts." "In the State of Washington the Ku Klux Klan is now organizing deliberately for the purpose of passing a law similar to the Oregon bill and to do so 'within eleven months.'" In Michigan the leading agitator against religious schools, James Hamilton, has filed 75,000 signatures to a petition to revive the school amendment and expects to file 10,000 more. Since the fall election he needs only 55,000 signatures. The election will be April 2. There are reasons to believe that the State legislatures will be flooded with antiparochial school bills when the lawmakers meet in January. Threats have been made that, if the legislatures fail to do the bidding of the enemies of the Christian day-school, the latter will carry the fight to the polls in every one of the twenty States which have the initiative and the referendum. It is becoming increasingly more difficult to be a Lutheran and train a generation of future staunch Lutherans under the Constitution of the United States, which has heretofore been regarded as the protector of these schools through which some of our citizens exercise their religious liberty. How many Americans, how many Lutherans even, realize fully the danger ahead for their posterity? D.

**Poor Oregon!** — From New York advance notices have been disseminated of the subject which Governor Olcott will lay before the Governors' Conference at White Sulphur Springs. He will describe the amazing grip which the Ku Klux Klan has gained in his State. "Here are some of the features of this situation which Governor Olcott will present to the conference, as he outlined them last night: That whole communities in Oregon are now torn by such religious dissension, if not avowed hatred, that neighbors formerly best of friends are virtual feudists, families are disrupted, the spirit of religious intolerance is seizing upon the churches and spreading into all branches of business as a controlling factor. The same sort of outrages — committed by night-riders, masked in the white gowns and cowls of the order — that have swept parts of the South have repeatedly occurred in Oregon, so that law and order is as much usurped as in Louisiana, where Governor Parker feared for the sovereignty of the State. That in the town of Medford, for example, in Jackson County, the citizenry has been so divided and roused to internal strife that they are going heavily armed, one group of thirty anti-Klan townsmen — men of the highest intelligence and prominence — having banded together, after being sworn in as deputy sheriffs, and having armed themselves, their families and their homes. That the judiciary, school system, politics, and even certain public channels of expression have become so influenced and in some instances controlled by the Klan that all former normal relationships and processes of law



and order are completely undermined. That this condition is instanced by the passage, at the last election, of what was called the Compulsory School Bill, which exterminates every private and parochial school in the State and constitutes the most flagrant interference with religious liberty since the pre-Revolutionary days in the United States. That, although Governor Olcott issued a proclamation before the State primaries last May denouncing the Klan and ordering all officers of the law to unite in driving it from the State, a move which resulted in the finding of some twenty indictments against masked members of the order, it has been impossible to bring any of the cases to trial, due to the combination of Klan forces now at work controlling the courts, largely by intimidation. That Portland has become a hot-bed of the Klan propaganda, and the Klan leaders are extending their field into the State of Washington, predicting openly that they will soon line up that and other Northwestern States, including Idaho and the Territory of Alaska." The strife in Oregon is presumably an anti-Catholic fight, and the Lutherans have become involved in it through their efforts to retain their religious day-schools. Possibly they would have been attacked on that issue anyway, as they have been in other States. But in order that the good cause of the Lutherans may not be made to suffer by comparison with the Catholics, it should be made plain to the constituency of Oregon and to the general public that there is a difference between Lutheranism and Catholicism even in the religious school issue. D.

**Protestant faithlessness** to the divine standard of teaching is ever paving the way for Rome to return to the house whence it came out (Matt. 12, 44), and Rome is ready to make full use of every such opportunity. Under the caption "Reaping What Luther Sowed" the Roman Catholic organ *America* on November 8 published the following: "There was no mincing of words when the Rev. Harold J. Hamilton, of the First Baptist Church at Rochester, Mich., recently arraigned the Protestant churches for the 'infamous doctrines' that are freely preached from so many pulpits. 'It is time,' he said, as quoted in the dispatch to the *New York Herald*, 'for the Protestant churches to clean house and banish every modernist minister from the pulpit.' He further charged that: 'Every great Protestant church has sadly departed from the faith. Our churches have become hot-beds of infidelity, higher criticism, and evolution. The monkey gospel is to-day predominant in the Protestant Church. The Bible has been reduced to a classic.' In brief we behold the logical consequences following from the step taken by Luther in rejecting the divinely appointed authority that alone could prevent such ruin." Rev. Hamilton has our sympathy; for he certainly did not intend such an interpretation of his just indignation at apostasy in the Protestant Church. D.

**Incorporation in Missouri.** — The unsatisfactory legal status of religious bodies in the State of Missouri has led to the following action, reported in the *St. Louis Star* November 4: "A committee representing almost all the Protestant churches of St. Louis has been

formed to work for a revision of the present State constitutional provision that prohibits religious corporations from holding real estate other than for church-buildings, parsonages, and cemeteries. Lee W. Grant is chairman of the committee which was appointed by the Church Federation of St. Louis. Grant and the Rev. Howard Billman, associate secretary of the federation, have made trips to Kansas City, St. Joseph, Springfield, and other cities to enlist the support of churches in the movement. Article II, Section 8 of the present constitution reads: 'No religious corporation can be established in this State except such as may be created under a general law for the purpose only of holding the title of such real estate as may be prescribed by law for church edifices, parsonages, and cemeteries.' The Supreme Court has held that churches as such, as other religious bodies like missionary societies, cannot be incorporated, and no religious corporation (whether incorporated in this or other States) can hold title to real estate other than as provided for church edifices, parsonages, and cemeteries. The Scarritt Bible and Training-school of Kansas City lost a generous legacy because of this section of the constitution. Church-papers, missionary societies, denominational schools, publishing houses, and other religious establishments are affected. The repeal of this section, Grant states, would not increase the amount of land exempt from taxation, as that is taken care of in another article."

D.

**Immigration.** — Germany is watching with interest the operation of the new immigration laws of the United States. The statistics of Commissioner W. W. Husband for 1921—22 have been studied by a correspondent of the *Koelnische Zeitung* (Wochenausgabe, October 18), who notes that the distinction between "desirable" and "undesirable" immigrants is not working out to the satisfaction of the framers of the American laws. Germans, Scandinavians, Dutch, etc., are not being attracted to the United States, but our chief immigration is still from Southeastern and Eastern Europe. There is also an emigration from the United States in progress, which almost equals the immigration into our country, the excess of the latter over the former being only 111,400, while formerly it was over a million. Industrial and agricultural interests in the United States are not pleased with the disproportionate number of unskilled laborers that are entering the country. The Northern European countries did not exhaust their quota during the last year: Germany was entitled to send 68,000, but sent only 17,000, which number was still more reduced by 14,200 Germans returning from the United States to Germany. England, entitled to 77,000, sent 15,000, while 6,000 Englishmen returned to their country. Italy, entitled to 42,000, sent nearly 48,000, but 54,000 Italians left the United States. Poland's quota was 21,000, but it sent more than 33,000, while nearly 34,000 Poles returned to their native country. Greece exceeded its quota of 3,300 by 200, but 7,800 Greeks returned to Greece. Czecho-Slovakia sent 14,800, which was 500 more than its quota, and received back from the United States 8,200. From Russia came 15,000, or 6,600 less than its quota, and 6,500 Russians returned to Russia. Emigrants from



Germany are turning preferably to South and Central America — 8,000 during 1921. These figures will be of interest to mission boards. In a manner the new tariff law of the United States likewise affects immigration. The *New York Globe* (cited in *St. Louis Star*, November 4), taking its cue from a speech of Judge Gary before the American Iron and Steel Institute, hints at a necessary change of the existing immigration law, the origin of which it describes as follows: "Two forces resulted in the enactment of the present immigration law. One was the desire of American workers to improve their standard of living. Another, and not less potent, was the general fear that immigrants were a source of danger to American institutions. It will be necessary to overcome the advocates of both of these positions before it will be possible to change the law." D.

**Alsace.** — According to the *Actes du Directoire de Strasbourg* (July issue), the following are the requirements for a call to a pastorate in Alsace: After finishing his studies at the University of Strasbourg the applicant registers as a candidate of theology either of the Lutheran or of the Reformed Church. After two years he presents himself for the examination *pro ministerio*. During this time he is expected to perfect his practical training, and has the right to perform certain pastoral functions under the supervision of a pastor (the *vicariat*). Special regulations, issued by the two churches and approved by the Commissary General, lay down the regimen to be applied to the candidate during these two years. When ready to submit to the examination *pro ministerio*, the candidate addresses a petition to the Directorate (of the Lutheran Church) or to the Reformed Synodical Commission, and accompanies the same 1. with an analysis of some theological work, or a study of some religious or ecclesiastical question; 2. the manuscript of a sermon actually delivered at a service; 3. a catechetical outline; 4. a report of the practical and scientific activities pursued by the candidate since he obtained his bachelor's degree in theology. The Examining Committee, appointed by the government after agreement with representatives of the two churches, is composed of five members, one of whom is a professor of a theological faculty, while the rest are pastors; one of them must belong to the Reformed Church. The examination proper embraces: 1. A written treatise on a subject relating to systematic, Biblical, or practical theology, the choice being left to the candidate. Four hours are allotted to this task. 2. Oral examinations in the Biblical sciences, systematic theology, church history, homiletics, catechetics, hymnology, ecclesiastical jurisprudence, etc. 3. Practical tests, among them preaching from a text selected by the Committee, and delivering a catechization in the presence of the examiners and pastors of the church-body in which the candidate intends to take service. All told, the examination embraces eleven tasks. The maximum credit for each is 5 points. The minimum requisite for a successful examination is 33 points. If the candidate falls below this lowest average, his examination is adjourned for six months. The state collects an examination fee of 40 francs from the candidate. Both the Lutheran and the Reformed Church have the right to present

for appointment by the government candidates coming from the interior of France, on condition that they have devoted at least five years to practical church-work and possess the equivalent of a diploma for the degree of bachelor of theology from the faculty of the Strasbourg University. These candidates have to submit to a colloquy, which is to pass on their fitness and scientific training. *Le Temoignage*, from which we have culled these facts, says: "We cannot but congratulate our Lutheran and Reformed brethren for having maintained the tradition which represents the strong feature of our churches in Alsace: Obligation of the theological student, after finishing his course in theology, to submit to a course in the practical ministry under an observer, and submission to certain personal tasks before he is given charge of a parish. Thus hasty appointments are avoided, of men equipped, perchance, with good intentions, but insufficiently trained and little qualified for conducting the affairs of a parish. The two church-bodies in Alsace might have asked for a reducing of the regulation, for there are quite a number of vacant charges to be filled. But they have preferred to provide themselves with all necessary guarantees for having good pastors. They have acted wisely." Happy the church which in the training puts system ahead of success and equipment ahead of service. There are times of stress and emergencies when ideals must be sacrificed and have been sacrificed without disastrous results, because the otherwise inferior equipment of candidates excelled that of the most advanced scientific theologians in thorough training in the fundamentals and the practical application of "the ministry of reconciliation." A theological course that discards the divine inspiration of the Scriptures and the cardinal teaching of redemption by the substitutive atonement of the God-man Jesus Christ may equip men for anything but the Christian pastorate on the New Testament basis. D.

Paris. — The curriculum of the "Free Faculty of Protestant Theology at Paris" (Boulevard Arago 83), according to *Le Temoignage*, embraces the following courses for the current scholastic year: *Lutheran Dogmatics*: M. Jundt, prof.: 1. Actual Problems of Dogmatics (second-, third-, and fourth-year classes); 2. Symbolics (ditto); 3. Cursory Lectures on New Testament (first-year class). *Reformed Dogmatics*: M. Henri Monnier, prof.: 1. The Redemption (second-, third-, and fourth-year classes); 2. Introduction to Theology (first-year class). *Ethics and History of Philosophy*: the doyen of the faculty, M. Raoul Allier, prof.: The Problem of Evil (all four classes). *Old Testament*: M. Ad. Lods, prof. (of the Faculty of *Lettres*): 1. Elements of the Hebrew Language (first year); 2. History of Hebrew Literature (second, third, and fourth years); 3. Explanation of Texts (ditto); 4. The Traditions of the Origin of the Commonwealth of Israel (ditto). *New Testament*: M. Maurice Goguel, prof.: 1. Introduction to the Fourth Gospel (second, third, and fourth year); 2. first semester: History of the Christian Church in the Apostolic Era (ditto); second semester: Studies in Questions of New Testament Theology (ditto); 3. Cursory Reading of the New Testament (first year); 4. Seminar (optional). *Church History*: M. John



Viénot, prof.: 1. History of Protestantism in the Nineteenth Century (all classes; public course); 2. History of the Reformation and the Counter-Reformation in the Sixteenth and Seventeenth Centuries (ditto); 3. Seminar in History: M. de Faye, prof. (ditto); a. History of the Church from the Fourth to the Eighth Century (first, second, and third years); b. Christian Ethics in the Second Century; Tertullian and the Montanists (fourth year); c. Exposition of the Third Book of the Origins of Origen, from Greek and Latin texts (first year in School for Higher Studies). *Practical Theology*: M. Wilfred Monod, prof.: 1. Theory of the Ministry (second, third, and fourth year); 2. Liturgies (first, second, and third years). *German Language*: M. Jundt, prof.: Explanation of Texts. *English Language*: M. de Faye, prof.: Explanation of Texts. *History of Religions*: M. Ph. de Félice, licent. of theol. in charge of a complementary course: Canaan, Syria, and Chaldee (first year). *Greek and Latin Philology*: M. Pastor Lecerf, in charge of a complementary course: 1. Elements of New Testament Greek (for students that have not had a course in Greek); 2. Explanation of Selected Portions from the Latin Fathers. — Technical lessons and practical exercises are provided under these heads: *Homiletics and Catechetics*: M. Wilfred Monod, prof.: Exercises in Preaching. *Apologetics*: the *doyen* of the faculty, M. Raoul Allier: The Psychology of Conversion and the Work of Evangelical Missions (first year; public course). *Practical Study of the Bible*: M. Henri Monnier, prof.: Practical Exegesis of the Gospel according to Luke (second, third, and fourth year). M. Wilfred Monod, prof.: Practical Study of the Bible (fourth year, second semester). *Spiritual Life*: M. Wilfred Monod, prof.: Theology and Spiritual Life: Some Crises of Faith (fourth year, first semester). *Evangelization*: M. Pastor Durrlemann, Associate Director of Central Evangelical Society: The Problems of Evangelization (second, third, and fourth years, first semester). *Practical Activities*: A Series of Lectures on Antialcoholism; Assistance during Travail; Care of Infants; Spiritual Care of Prisoners; the Fraternities and Solidarities; the Deaconesses; the Christian Young People's Societies; the Pedagogical System of the Scouts, etc. These lectures are to be delivered by specialists, and students are to be taken on tours of inspection to various institutions. D.

**"Puffing" Bad Books.** — In view of the great number of unspeakably horrible books, especially works of fiction, such as Sinclair's *They Call Me Carpenter*, etc., which now flood the market, it becomes the clear duty of every Christian minister to sound a word of warning to the young people of his church. Discussing the subject, the *Catholic World* (December, 1922) remarks: "There is another book of a different sort, but perhaps equally vicious, that has been vigorously and persistently 'boosted' by many critics, advertised by the newspapers, and sold at almost every bookstore. We need not name it. The author describes with utmost shamelessness scenes that would be in the last degree unhealthily stimulating even to the most stolid imagination. Indeed, the entire story is indecent, immoral, and seductive. Nevertheless, the critics of almost all the metropolitan

newspapers, daily and weekly, hail the volume enthusiastically. It is: 'a rich and interesting story,' having 'the thrill of adventure.' Its characters are 'real men and women.' 'It will give great delight.' It is 'a book with a meaning.' 'It possesses potent appeal.' It is a 'frank, forceful, fearless delineation of primitive emotion.' And so on, and so on, but no word of indignation for the indecencies and immoralities that are the warp and woof of the story. There can be no greater calamity for the individual soul, or for the nation, than the *obliteration of the moral sense*. Yet in the appreciation and criticism of literature we seem to have come to that. Novels are described, criticized, praised, or condemned solely on their literary merits or demerits. The only sin known to the critics is the sin of dullness. The values of Christian modesty and purity are not merely discounted, but ignored. The minds of millions of readers are being constantly contaminated. Again: 'Much of the literature of our day, particularly the new poetry, is decadent — sordid, crude, brutal, vulgar, profane, blasphemous, filthy. Delicacy is thrown away, coarse vulgarity is the mode.' In view of these facts, let every minister of Christ ask himself: What can be done in order to counteract the deleterious influences of vicious books? Our young men and women attend high schools and colleges, and the decadent literature of our immoral age is thrust into their hands. Surely, the question is most serious."

MUELLER.

**The Catholic Church Waits.** — In an editorial which discusses the Catholic situation in Scotland, the *Catholic World* (December, 1922) delivers itself of the following squawk: "When Protestantism dies in Scotland, it will be dead 'intirely.' There is no country in which the Protestant religion was accepted more completely or has held on more tenaciously. But even Scotland has begun to show the signs of reconversion to the ancient faith. It seems that in 1755 there was not a single Catholic in Glasgow, whereas now there are approximately 500,000. Naturally, in the Highlands, Catholics were more numerous. However, altogether there were only 16,490 Catholics in Scotland. To-day there are over 600,000. But even more conspicuous than the Catholic increase is the Protestant decrease. One half of the total population of 4,888,000 do not attend religious services of any kind. Consequently, Catholics already form one-quarter of the churchgoing population. . . . The number of marriages and of schoolchildren in Scotland is even more favorable to Catholicism. In 1907 there were 2,555 Catholic marriages. In 1921 there were 5,894. Evidently the Church has reason to be hopeful, even in the home of John Knox, the last stronghold of the most vigorous form of the Protestant religion. Mr. J. S. Phillimore, writing on this topic in the *Dublin Review* (October), makes a remark that is full of significance for the revival of Catholicism, not only in Scotland, but in every Protestant country: 'Of all the circumstances, none is more full of encouragement than this: The Catholic case welcomes and demands light, critical inquiry, retrial of judgments; the Protestant position is rooted in obscurantism and the sanctity of the *chose jugue*.' Here, evidently, is the precise reverse of the usual



opinion. Yet, upon observation, the fact becomes evident: The countries that accepted the 'Reformation,' *can scarcely afford to reconsider the cause of the break with the Catholic Church. Reconsideration leads to reconversion.* The Catholic Church waits. She can afford to wait. Her appeal is to time as well as to truth, and time is a test of truth." Of all the squawks which we recently found in Catholic papers, this seems to us the most miserable. Nevertheless, it reveals the psychology of the Catholic propagandist. Romanism, built upon lies, feeds on lies, welcomes lies, and employs lies as the principal means of its propaganda. There never has been a greater liar than Rome. This historic fact Protestants must always bear in mind.

MUELLER.

**Rationalism and Judaism.** — The disastrous effect of rationalism is seen also in the disrespect to which it has brought the Christian religion as far as the Jews are concerned. From an article in the *Watchman-Examiner* by Armin A. Holzer, who himself is a converted Jew, we reprint the following: "Unless the Christians of America awaken to a sense of their responsibility to the 4,000,000 Jews in America and show them that the truths of the Gospel are still precious to them, the Jews will exercise more and more a destructive and anti-christian influence within our nation. One has only to glance at the Jewish press from week to week to be convinced of this sad fact. During the past few years the Jewish papers have been filled with jubilation at the disavowal on the part of many Christian ministers and theological professors of their belief in the divine Sonship of Jesus, His supernatural birth, vicarious atonement, and His resurrection from the dead.

"*The Jewish Chronicle* published a sermon on 'The Modern Theology' by one of the rabbis, in which, among other things, he says: 'We may express satisfaction that dogmas borrowed from heathen mythology — dogmas which, instead of promoting peace and good will, have fomented discord and hatred, and the propagation of which has caused endless misery — are weakening their hold on thoughtful Christian ministers and theologians. . . . Jews cannot help being interested and specially interested in such signs of the times. As the recent editorial in the *Jewish Chronicle* pointed out, courageous theologians in universities and seminaries as well as ministers in Christian pulpits have practically overthrown all the fundamental dogmas of Christianity which Judaism has been protesting against for nearly two thousand years. Modern preachers believe no more than any follower of Moses in the divine Sonship of Jesus; they reject the doctrine of vicarious atonement; the Christian scheme of salvation as held by former churches appears absurd to them. They declare that every human being can and will be saved without reference to what he may believe about any particular person, and the remarkable thing is that not only have these theologians the courage to teach these things from Christian pulpits and university chairs, but apparently they are able to carry their congregations and students with them. It shows the unmistakable trend of Christian thought in the

direction of those simple teachings about the deity and His relation to mankind which constitute the essence of Judaism.'

"What shall we say to all this? To analyze these statements and to show the fallacies underlying them, I would have to write a treatise, while my object in this article is to give to Christian readers some idea of the trend of Jewish thought and to show how Christian leaders are confirming the Jews in their unbelief and opposition to Christ and His Gospel. The writer of this article is a Jewish believer who has suffered, and gladly suffered, the loss of all things in order to have the privilege of acknowledging Jesus Christ as his Lord and God. He has turned his back on house and home because he came to believe that 'there is none other name under heaven given among men whereby we must be saved,' and 'that Christ is the Way, the Truth, and the Life,' and that 'no man cometh unto the Father but by Him.' I do not regret a single sacrifice that I have made, and never have I been more persuaded than now that what the so-called Fundamentalists hold is the teaching of God's Word. But I may be allowed to record a few brief observations. Let Jews and Gentiles assuredly know that in spite of the 'unmistakable drift of modern Christian thought to Jewish Unitarianism' in certain 'Christian' circles, in spite of all attempts to substitute absurd Gentile philosophies for the self-revelation of the God of Israel and for the history of redemption as unfolded in the inspired Scriptures, God's truth will stand, and Christ's throne will forever remain unshaken; not one iota of His claims will be abated, not one of His royal prerogatives will be abrogated, and there will ever be found multitudes, not only of Gentiles, but of Jews, who will bow their knees in lowly homage and worship Him as the Son of God and the Redeemer of men. He is indeed the 'Way, the Truth, and the Life,' and He alone is able to satisfy the longings of those who hunger and thirst after God, and to fulfil the longing expressed in the prayer, 'Show us the Father, and it sufficeth us.'

"Out of the larger circle of those who followed Him, many, because of certain 'hard sayings' about Himself, left Him and walked no more with Him. In the hour of His betrayal and agony on the cross all forsook Him and fled. And so in the history of His Church there have been repeated relapses to unbelief and to all sorts of heresies and superstitions — sometimes whole communities have left Him — and yet, in spite of it all, Christ's cause has spread, and the fame and glory of His name increased from generation to generation. Did not the Spirit expressly say that 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons'? Did not the great Apostle to the Gentiles solemnly warn the Church in advance that after his departure grievous wolves would enter, not sparing the flock? 'Also of your own selves shall men arise, speaking perverse things to draw away many disciples after them.' Has it not been foretold, further back still, that the same precious Corner-stone upon which many would build unto their eternal safety would become also a stone of offense and a rock of stumbling, 'so that some would fall upon it and be broken, and that upon others it would fall and grind them to powder'? The true



Church of Christ has built on the everlasting and sure foundation which God has laid in Zion, and it remains unshaken. It is as certain as the promise of the living God that in the end every knee shall bow and every tongue shall confess that 'Jesus Christ is Lord, to the glory of God the Father.'"

FRITZ.

**The American Legion.** — Alvin Owsley, the Commander of this order, is quoted by an interviewer in New York as "comparing the American Legion with the Italian Fascisti, and suggesting that the legion may some day take over the Government of the United States as the Fascisti took over that of Italy. The Fascista *coup* was accomplished through an armed demonstration and by ignoring or violating the plain provisions of the Italian Constitution." The *St. Louis Post-Dispatch* (December 12), whose report we have followed, comments editorially: "Assuming that the quotation is correct, we hazard the estimate that not more than one half of one per cent. of the Legion membership is in sympathy with its leader's views. It is absurd and insulting to suggest that the very men who fought for democracy abroad would overturn their own democracy by force of arms and set up a military despotism not unlike that against which they fought. Commander Owsley is said to declare that the legion will take drastic action to prevent what he regards as red elements from obtaining control of the Government. If Commander Owsley is unfamiliar with the American Constitution, he should, for his own sake and for the sake of the organization which has honored him, familiarize himself with it. He would learn that, if the Socialist or any other radical political party ever is able to muster a majority of the votes in this country, it will be entitled to control of the Government, and that any person who tries by armed overt acts to vacate that control will be guilty of treason. We had supposed that the only organization in this country espousing the principle which Col. Owsley is reported as advocating was the Ku Klux Klan. We do not believe for a moment that the Legion will ever ally itself with the Klan." There is one similarity between the Legion and the Klan that makes the hope of the *Post-Dispatch*, which one would like to share, seem precarious: Both organizations parade as exponents of 100 per cent. Americanism.

D.

**"How Old must a Child Be before He can Become a Christian?"** — The *Watchman-Examiner* has been asked this question. It says in reply: "No one can answer such a question, because some children at eight are more intelligent and responsive than others at twelve. Every child is different from other children." We can understand that the people of the Reformed churches cannot answer the question as to the age when a child is received into the kingdom of God, for they deny the regenerating power of Baptism. Jesus, however, tells us to baptize "all nations," not excluding the children, and Paul says: "As many of you as have been baptized into Christ have put on Christ," Gal. 3, 27, and as to the little child's faith, which to many is a stumbling-block, the Lord Himself says: "Whoso shall offend one of these little ones which believe in Me, it were better for

him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18, 6. FRITZ.

**A Useful Lutheran.** — Urging the reading of the official church-papers of one's own denomination, the *Watchman-Examiner* says: "To be a useful Baptist you must know what the Baptist world is doing, and you can learn what the Baptist world is doing only through your Baptist paper. Take as many papers as you please, but put first the paper that emphasizes the things in which you are, or ought to be, most interested. Pastors should urge their people to begin the new year right by subscribing to a denominational paper." *Mutatis mutandis*, these words can be applied to members of our own Church. FRITZ.

**The Rev. James Hastings, D. D.,** died at Aberdeen, Scotland, on October 15, 1922. Dr. Hastings has been called the "incomparable cyclopedist." Shortly before his death he completed his *magnum opus*, the *Encyclopedia of Religion and Ethics*, twelve volumes. FRITZ.

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## BOOK REVIEW.

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*Concordia Publishing House, St. Louis, Mo.: —*

**Kalender fuer deutsche Lutheraner. 1923.** 120 pages. 15 cts.

**Lutheran Annual. 1923.** 120 pages. 15 cts.

Thousands of people in our churches buy these annual publications as soon as they leave the presses. The copies for the year 1923 have a few new features: the distance of country churches from the nearest railroad station, the names of woman teachers, a separate list of colored ministers and teachers, and the European churches according to their location. FRITZ.

**In Dulci Jubilo.** A Christmas Song Service for Children's Choruses, Choir, and Congregation. Selected and adapted by P. E. K. Music Edition, 15 cts.; dozen, \$1.44. Word Edition, 5 cts.; dozen, 50 cts.; 100, \$3.50.

**Christmastide Reverie.** A Christmas Service for Sunday-Schools. 6 cts.; dozen, 60 cts.; 100, \$4.50.

Both of these Christmas programs are new. The first is distinctively a program for a Christmas song service; the second, a program for the usual Christmas celebration with children, but, while essentially following the old lines, it has some new features. FRITZ.

**Synodical Reports:** *Minnesota District.* 84 pages. 37 cts. — *North Dakota and Montana District.* 64 pages. 28 cts. — *Oregon and Washington District.* 36 pages. 18 cts. — *Canada District.* 48 pages. 21 cts. — *Texas District.* 71 pages. 32 cts. — *Michigan District.* 88 pages. 39 cts.

In the report of the Minnesota District the Psalmist's words, "The Lord hath done great things for us; whereof we are glad," Ps. 126, 3, are made the basis of the doctrinal discussion. Four essayists treated dif-



ferent subjects under this heading. According to a table given, the highest number of children attending our parochial schools was 96,964 in the year 1906; the attendance last year was 73,190. A so-called *Schulpredigt* is printed, answering the question, "What shall We Do in View of the Fact that the Attendance at Our Parochial Schools is Not Increasing, but Decreasing?" — In the report of the North Dakota and Montana District a doctrinal paper is printed treating the subject: "The Dangers which are Threatening Our Evangelical Lutheran Church in These Latter Days." — In the report of the Oregon and Washington District the doctrinal paper treats the subject: "Three Important Questions for the Church at the Present Time: The Lodge, Christian Burial, and Church Discipline." A paper on "The Christian Home" was read, but not printed. — The minutes of the Canada District contain a doctrinal essay on "The Glory of the Lord's Prayer," by Pastor F. C. Verwiebe; those of the Texas District, a doctrinal essay on "The Fourth Article of the Formula of Concord: 'Of Good Works,'" by Pastor J. W. Behnken; those of the Michigan District, a doctrinal essay on "The Church in This World," by Pastor J. Schinnerer.

FRITZ.

**Pupil's Transfer.** 5×3 inches. 15 cts., net, per block of 25.

These transfers can be used not only in transferring children from one parochial school to another, but also from the parochial school to the public school.

FRITZ.

**Church Finances.** A Handbook for the Pastor and the Layman. JOHN H. C. FRITZ. 88 pages, 5×7½; paper covers. 35 cts.

As pastor of large parishes and later as president of the Western District, Rev. John H. C. Fritz, now Dean of Concordia Seminary, had opportunity to develop and put into practise certain principles which ought to govern Christians in their giving for church purposes. Both in his pastorates and as synodical official, he had large success in the practical application of these principles, as was evidenced by the balance sheets. Where in the present volume he speaks of the Scriptural doctrines underlying Christian giving and where he discusses the present situation, all readers will agree with him. As to the methods suggested in the way of collection systems, caution against unsound policies, etc., the reader will find much to inspire him, little to criticise, and nothing that is not vital and practical.

GRAEBNER.

**Great Leaders and Great Events.** Historical Essays on the Field of Church History. By Various Lutheran Writers. Edited by Rev. L. Buchheimer. 1922. 347 pages, 5×7¾. \$1.75.

At last a book of essays which will convey to the people of our Church the knowledge of past ages of Christianity! Simple in style, well printed, and effectively illustrated, this book cannot but rouse the interest of the laity in the history of the Church and contribute to the strengthening of Lutheran and Christian consciousness. The book is composed of 30 chapters by 22 authors selected for this task by the English Literature Board, then existing, of the Missouri Synod, by whom also the Editor, Pastor L. Buchheimer, was appointed by arrangement with the publishers. The

book tells the story of Christianity from the first ages of persecution to the time of William of Orange. It is a desirable book for the Christian home, the libraries of our young people's societies, and the public libraries.

GRAEBNER.

**The Family Altar.** Brief Daily Devotions. *F. W. Herzberger.* \$2.50; cloth, gilt edge, \$3.25; morocco, divinity circuit, red under gold edges, \$5.00.

This book of daily devotions has had such a large sale that in less than two years since the first edition left the presses, a new edition has become necessary. The devotional material, consisting of a Bible-text and exposition and one or more stanzas from a hymn, covers only one page for each day. In the new edition a few special prayers, an index of subjects, and an index of Scripture-texts have been added; the publishers have improved the exterior without a change in the selling price. The interest which our young people are taking in Bible-study and in the work of the Church leads us to believe that the family altar will be found in the English-speaking homes of our members. Pastors, of course, ought to encourage family devotion and call attention to such a book as Herzberger's *Family Altar*.

FRITZ.

**Festival and Occasional Sermons.** *Louis Wessel.* 261 pages. \$1.25.

In this volume Prof. Louis Wessel, of our Springfield Seminary, offers a new collection of festival and occasional sermons. Among the festival sermons we find discourses for Christmas Day, New Year's Eve, New Year, Good Friday, Easter, Pentecost, Trinity Sunday, etc. The occasional sermons cover such events as the installation of pastors, church dedications, school dedications, baccalaureate addresses, Reformation services, mission-festivals, anniversaries, etc. The sermons are brief and practical, setting forth the great Gospel-truths in clear and simple language. There is no striving for effect. The author does not preach himself, but Christ, in the power of whose Word he trusts. It is this feature preeminently which makes this volume of sermons so valuable.

MUELLER.

**Concordia-Kalender. 1923.** Issued by the Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill.

This book of 256 pages contains, besides the usual calendar matter, essays and stories, pictures of synodical institutions, synodical officers, and local pastors, advertisements, and a church directory of the Lutheran churches of the Missouri Synod in Chicago and vicinity. A paper by Dr. Pieper on what the Missouri Synod teaches has been reprinted by permission. Mr. A. C. Stelhorn, Superintendent of Schools, has written an article on the parochial schools of the Missouri Synod. Stories for the *Kalender* have been written by Prof. J. T. Mueller and others.

FRITZ.

*Funk and Wagnalls Co., New York:—*

**The College Standard Dictionary of the English Language.** 1,309 pages.

To condense the 2,916 pages,  $10\frac{1}{2} \times 7\frac{1}{4}$  inches, of the *New Standard Dictionary* into 1,309 pages,  $8\frac{1}{4} \times 5\frac{1}{4}$  inches, to reduce a vocabulary of more than 450,000 to about 140,000, and yet retain a good working dictionary, not only for ordinary use, but for satisfactory service to the average professional man — this is a feat that deserves frank acknowledg-



ment and commendation. The Managing Editor of the *New Standard*, Dr. Frank H. Vizetelly, has accomplished it by omitting nearly 70 per cent. of the terms in the greater work, — mostly terms of minor importance, obsolete, archaic, etc., — by compressing definitions, by omitting citations from standard writers of English that illustrate the usage of terms, by casting out about 4,500 illustrations, among them all the full-page illustrations and colored plates of the *New Standard* (a few substitutes in the form of full-page drawings in black ink are offered), by discarding the *Standard History of the World*, and by a few minor devices. Still this abridged dictionary presents the essential facts regarding the orthography, pronunciation, meaning, and even the etymology of the terms it defines, registers current phrases in the speech and literature of the English-speaking peoples of the world, gives synonyms and antonyms, so essential for the training of students in the correct use of terms, and indicates the proper use of prepositions. Comparatively few men really need the *New Standard*; however, even these will desire to have this handier volume along with the greater work, because it is a great time-saver. But nearly every one who either wishes to inform himself regarding the essentials of our language, or has some special reason for cultivating a correct use of it, will need this smaller dictionary — a veritable *multum in parvo*.  
D.

*The Bobbs-Merrill Co., Indianapolis: —*

**The Wreck of Europe.** *Francesco Nitti*, Former Prime Minister of Italy.  
304 pages.

The perusal of this book will probably raise in the mind of the reader the same desire that has haunted the reviewer, *viz.*, to see that awe-inspiring power, invisible, dreadful, inexorable, which is able to exact from most writers on the late war on the side of the Allied Powers a reverent obeisance, even if it is plainly, as in the instance of this author, a perfunctory act, not to say, hypocritical lip-service. He confesses himself a "confirmed enemy of German imperialism" (emphasis on the adjective, we presume!). In this he is quite sincere. He is also addicted (still!) to the Versailles thesis on the sole cause of the war. In this he is not sincere; for he contradicts himself on this point quite a number of times. Why, then, reiterate what one does not really believe? A great part of the world's press, America's included, is likewise engaged in uttering, sometimes with unmistakable signs of nervousness, the hoary chestnut of Versailles. Who, or what, makes them do that? Is it merely that fatal consistency that goes with ineradicable bias? 'Tis a pity, 'tis so. — The most sensational parts of this book are 1) those in which the author speaks of what the United States did in this war — and failed to do after its termination; 2) those parts in which he might have spoken on Italy's participation in this war, but did not, at least not as much as he might have done. The English title of this account of the war, originally written in Italian (*L'Europa Senza Pace*), expresses the economic effects of the world catastrophe of 1914 to 1918. It is an intensely interesting book, and the reader feels throughout the account that he is listening to one who has been in personal touch with the affairs which he is discussing.  
D.

*The Macmillan Company, New York: —*

**The Art of Preaching.** *Charles Reynolds Brown, Dean of the Divinity School, Yale University.* 250 pages, 5¼×7¾. \$1.75.

Dean Brown deals with the making and the delivering of a sermon. It is a pity that the otherwise excellent book, giving in a most beautiful and fascinating style a good measure of sound, practical advice to the preacher, is marred by the concessions made to modern theology and higher criticism. The author, however, says: "The results of the higher criticism are not all final — many of them are still mere tentative hypotheses." If the author's theological position were better, we would be pleased unqualifiedly to recommend his book, for we believe that every preacher ought once a year to read a book on homiletics; if not a new one, then he should read or reread an old one.

F. RITZ.

**The Creative Christ.** *Edward S. Drown.* \$1.25.

The title of this book is misleading. The Christ represented in this volume is not the Christ of the Gospel, but the Christ of modern rationalistic theology. Not satisfied with the traditional Christology of orthodox Christendom, the author in the five chapters of this volume endeavors to present Christ's "incarnation in terms of modern thought." Modern thought, however, views Christ essentially as the man Jesus, and it is the man Jesus developing into unity with God whom we find depicted in the lectures of Professor Drown. His views on the incarnation are summarized as follows: "The incarnation, as the historical actualization of the moral unity of God and man, cannot be regarded as an event taking place in a moment of time (at His conception). It is a moral process which concerns the whole life of Jesus. It is accomplished in the moral development and growth and completion of his divine-human personality. The incarnation, as the moral and personal union of divine and human, can take place only through a process of *moral and personal development*." (p. 134.) "Moral realities can take place only *in time and in the form of growth*. The incarnation covers the whole life of Jesus: His growth, His temptation, His victory." (p. 135.) Again: "We can approach the problem of our Lord's knowledge far more simply from the point of view of the *incarnation as a development*. We shall see the whole life of Jesus as a growth. . . . He grows in body, in mind, and in spirit, and in each respect His growth is genuine. The *life of God* is the overruling and controlling source of the life of Jesus. *But that life of God enters into Him as His own life develops, its entering in is indeed the source of that development*. Thus as to His knowledge we have no need to assume any omniscience, or any knowledge that is beyond the limits of a perfectly normal human life. He learns as a child, in all worldly matters His knowledge is that of His experience and that of His time. We shall not look to Him for infallibility in matters of science or of history. But we shall look to Him for that knowledge of God which comes to a life whose unclouded source is God Himself. And that knowledge of God is ever more perfectly received as Jesus enters into ever more perfect unity with the Father. His knowledge grows as the unity of God and man in Him becomes ever more complete. When that perfect union is accomplished, then are the limitations of knowledge done away."



(pp. 152. 153.) According to this view, Christ was essentially a man grown into unity with God through natural development. This view eliminates the Scriptural doctrine concerning the *unio personalis*, the *communio naturarum*, and the *communicatio idiomatum*. The Christ of Professor Drown is therefore not the Christ of the Gospel. MUELLER.

**What Is There in Religion?** *Henry Sloane Coffin.* \$1.25.

In the ten chapters of this volume the author, who is pastor of the Madison Avenue Presbyterian Church and associate professor in the Union Theological Seminary, New York City, endeavors to demonstrate the practical blessings of religion. Beginning his discussion with the question: What is there in religion anyhow? and using the Hudson River "as a parable of the various benefits which the stream of the Spirit of faith renders to believers," the writer attempts to show that, after all, in spite of the cynicism and atheism of the present age, religion offers to the souls of men the boons of refreshment, cleansing, power, illumination, buoyancy, serenity, etc. The lectures are thus essentially apologetic; nevertheless, they must prove disappointing to both Christian and unchristian readers, for at no time does the author show *what* religion is productive of so much good, and *why* that particular religion produces the effects described. In other words, although the pages bristle with orthodox terminology, the author at no place declares with Paul: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5, 1. This fundamental, consolatory thought of true religion he passes by. Of it he leaves the reader ignorant; although it is the only source and means of that refreshment, cleansing, power, illumination, etc., which is claimed for religion. Hence, whatever else is said in the book misses the mark. The weary soul seeking for consolation and strength in religion finds the first and essential question unanswered. That is the great fault which we find with the book. Practical religion, with its comforts and blessings, cannot be separated from the central truth of revelation, that "God was in Christ, reconciling the world unto Himself." 2 Cor. 5, 19. Religion gives strength, refreshment, and power only as it inscribes into the sinner's heart this great divine truth.

MUELLER.

**Confessions of an Old Priest.** *S. D. McConnell, D. D., LL. D., D. C. L.* 124 pages, 5×7¼. \$1.25.

This book, written by a man who has for fifty years been a clergyman in the Church of England and still wishes to remain such, is a book written *against* the Christian religion. The author says: "I have been for fifty years a minister in the Church. I entered its ministry with enthusiasm, believing as I did that the Church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that He was the unique Son of God. I have been reluctantly forced to ask myself whether any of these things is true." In the 124 pages of the book the author then confesses that he believes none of these things, nor anything that is essentially Christian. What the author says is nothing new. From Celsus down to Voltaire and Ingersoll there have been men who have made it their special business to speak and to write against the Christian religion. On February 25, 1758, Voltaire wrote to

d'Alembert: "Yet twenty years, and not a single altar will remain to the God of the Christians." Fearing the torments of hell, Voltaire offered half of his wealth to his physician if he could prolong his life for another six months. Voltaire died, but the altar erected to the God of the Christians is still with us in this year 1922 and will, according to the Lord's promise, remain until the end of days. Even such men as McConnell will not be able to tear it down. However, we would remind him and others of such prophecies as Rev. 1, 7: "Behold, Jesus Christ cometh with clouds; and every eye shall see Him, and they also which pierced Him." When that prophecy will have been fulfilled, then will also be fulfilled the word which Jesus spoke: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10, 33.

FRITZ.

**Preaching and Sermon Construction.** *Rev. Paul B. Bull, M. A.* 312 pages, 5¾×8¾. \$2.50.

After having read and reviewed McConnell's book, *Confessions of an Old Priest*, it was refreshing to read Bull's book on *Preaching and Sermon Construction*. Both were written by clergymen of the Church of England, and both published by the same publisher. But while McConnell after fifty years of service in the Church openly denies all the fundamental truths of the Christian religion, Bull after thirty-four years of service in the Church makes this confession: "After a long ministry devoted to the conversion of souls, I may be allowed to express my conviction that the Supernatural is the essence of the Gospel, and that a firm belief in the deity of Jesus Christ, the only-begotten, virgin-born Son of God, is the only 'Word' which by the power of the Holy Spirit can regenerate the human race and redeem us from the power of sin. This belief alone gives redemptive power to the Cross of Christ. There may be some intellectual satisfaction, but there is no redemptive power in the modern substitutes for Christianity which 'Modernism' offers us. What man needs is the Gospel of Power from on high, not merely the Gospel of a good Example. What God wants is not the patronage of our intellectual approval, but the entire surrender of our will."

In line with his confession made in the introduction to his book, the Rev. Mr. Bull makes such statements as these: "It is necessary, in the first place, for the Church to teach dogmatically because our Lord commissioned her to do so. She is the guardian of a supernatural revelation from God to man. It is not her primary duty to concern herself with the speculations of the modern mind, which are often out of date as soon as they are formulated. Her first duty is to teach 'the faith once for all delivered to the saints,' because this is what she is commissioned to teach. . . . To modify our message in order that we may attract and please man is to betray the preacher's commission, which is to preach the Word of God, 'whether they will hear or whether they will forbear.' . . . The attempt to reconstruct a Jesus of history from the Synoptic Gospels and to substitute the appreciation of a great teacher for the worship of the Son of God, to treat our Lord as the herald of the Gospel instead of its content, to present Him as the prophet of the Kingdom of God while they ignore His claim to be King, cannot be said to be based on genuine historical criticism. It seems rather to be in-



spired by a desire to fit facts into a preconceived naturalistic mechanical theory of the universe, and to ignore considerations which make this theory untenable."

Bull is a High Churchman in the Church of England. This fact determines his doctrinal position and gives sectarian color to his treatment of sermon construction. This accounts, *e. g.*, for a chapter on *Sectional Eucharists*, in which he says: "May we not say that special masses are permissible as a matter of emphasis, — *e. g.*, for the departed, for the guidance of the Holy Spirit, — but are harmful if the truth is forgotten or neglected that every mass is offered for the whole Church Universal, both for the living and the departed, and for the general intention of the whole Church, as well as for the special intention of the particular moment?" Bull also gives undue authority to the Church beyond that of the written Word. Speaking of the young priest, Bull says: "He will teach what the Church teaches, even when it has not yet the full force of a personal conviction based on his own experience, because he will recognize his limitations."

The reason for writing this book the Rev. Mr. Bull states in the following words of his preface: "Many brilliant and learned preachers have lectured on the principles of preaching. But few have come to the aid of the young parish priest in facing this most difficult part of his ministry, the actual construction of a sermon. Undoubtedly many young clergy suffer much in their first efforts to construct a sermon, simply because no one has taught them the few rules which govern the technique of this art. In cases where a preacher is so strong in self-confidence that he does not suffer at all, the suffering is generally borne by the congregation. It is in the hope of relieving such suffering in either case that I offer to young preachers a summary of that part of my experience which I may be able to communicate to others after thirty-four years' labor in this ministry."

Preaching is an art — in spite of Melancthon's denial — which cannot be too well learned. There are too few preachers who by their preaching *compel* people to listen to them.

As far as the technique of sermon construction is concerned, we do not hesitate to recommend Bull's book, together with such books as those by Broadus and Hoyt, for supplementary reading on homiletics. The Lutheran preacher, however, will do well if he will first make a thorough study of homiletics on the basis of such books as the one by Prof. M. Reu which recently left the Lutheran press.

The table of contents of Bull's book lists chapters on the following topics: Prophet and Priest; The Preacher's Aim; The Preacher's Life; The Immediate Preparation; The Construction of an Outline; Dialectic; Rhetoric; The Enrichment of the Sermon; and Sectional Addresses.

FRTZ.

**The Church in America.** A Study of the Present Condition and Future Prospects of American Protestantism. *William Adams Brown, Ph. D., D. D.* 355 pages, 6×8¾. \$3.00.

Dr. Brown makes a plea for the cooperation of the churches on a world-wide scale. In his introduction he says: "I have come to hold with growing conviction the thesis to which this book is devoted; namely, that it is

vital to the future success of American Protestantism that we rethink our theory of the Church. When I say that we ought to rethink our theory of the Church, I do not mean that we should continue our discussion of Church unity in the abstract. I mean something far more important and more difficult; namely, that we should make a serious attempt to determine what should be the function of the Church in our democratic society, and to come to a definite understanding as to the ways in which the existing churches can best cooperate in seeing that this function is adequately discharged. I mean that we should interpret to those who are actually participating in the every-day work of the churches the real meaning and ultimate purpose of what they are doing, so that they shall see their familiar tasks and occupations in their larger setting as necessary parts of the work of the Church as a whole. Such an interpretation of present-day Christianity is needed because of the changes which have taken place in the environment in which the Church must work."

Dr. Brown knows that theological differences are standing in the way of cooperation. Referring to this, he says: "This applies to the theological differences which separate Christians. They are not unimportant or negligible. We deceive ourselves if we pretend they are. They have deep roots in human nature and testify to realities which cannot be ignored. Whether God reveals Himself gradually and through natural means, as the new theology maintains, or instantly by miraculous means, as is believed by advocates of the older view, is not a scholastic question. Practical issues of large significance hang on the decision. But of one thing we may be sure, that if we are to make progress in the right direction, it will be by trying with all our mind to understand what can be said for the position we do not hold. It may be that neither of us has grasped the full truth. It may be that some new synthesis can be found that will make place for the truth of both. In the mean time let us rejoice in that which we hold in common — our mutual faith in the good God whom Christ reveals."

Dr. Brown would bring about cooperation by winning over to the cause the leaders of the churches: "Among the important influences which are further affecting present methods of theological education is the spirit of Christian unity. Denominational barriers are more and more breaking down. Men may pass freely from the seminaries of one denomination to another. At Princeton, the leading representative of Presbyterian orthodoxy, twenty-three denominations are represented in the student-body. At Union Theological Seminary in New York there are thirty-one. In most of the larger seminaries this state of things can be duplicated. What is more significant, we find seminaries in which the same catholicity appears in the constitution of the faculty. At Union six different communions are represented in the faculty; at Harvard, five; at Yale, four; at the University of Chicago, six.

"The broadening of the constituency of the seminary is reflected in its teaching, which becomes less rigidly denominational, more catholic and inclusive. The consciousness of the larger Church is beginning to invade even the most conservative of the seminaries, and this fact is rich in promise for the future of the American Church.



"It is interesting to note that the line between conservative and liberal, could one be drawn, would not correspond with denominational divisions. Each large denomination has its more liberal and its more conservative schools, with the various shadings within each."

On this last subject we have quoted Dr. Brown at some length because it shows the way in which false doctrine and indifferentism comes into the Church; namely, through its theological schools. A church-body is what its theological seminaries are. Dr. Brown says: "We shall not accomplish what we desire unless we can effect corresponding changes in the character and training of the ministry; for the Church is at heart, as we have seen, an institution of worship, and the man who leads in worship gives tone to the life of the whole."

"This fact the churches of America have fully appreciated. They have made generous provision for the training of their ministers, at first in connection with the existing colleges, then in denominational seminaries provided for the purpose. These seminaries, now about one hundred and fifty-three in number, command large resources in property and men, and together constitute a factor of importance in molding the religious life of America. It is instructive to inquire what influences are at work in them and what ideals control their policy."

"Like the denominations which have created them, the seminaries of the country differ widely. In a conservative body like the Lutheran, where doctrinal orthodoxy is strongly insisted on, the seminaries are under strict denominational control, and the character of the teaching conforms closely to the official standards of the church. In loosely organized bodies, like the Congregationalists and Baptists, greater freedom obtains, and the character of the instruction given is determined by the judgment of the faculty and the prevailing opinion of that section of the church in which the graduates of the seminary are expected to work. In the Presbyterian, Episcopal, and Methodist churches the method of control varies. The theoretical right of the Church to determine the character of the teaching is generally recognized, but in practise the entire management of the school is committed to the trustees or governing boards of the several institutions."

Again referring to the Lutheran Church, Dr. Brown says: "The Lutherans, until recently the most divided of all the denominational groups, have given the most encouraging example of reunion. Three of their larger bodies have come together to form the United Lutheran Church, and seventeen bodies cooperate in the work of the National Lutheran Council." Among those cooperating in the work of the National Lutheran Council also the Ohio and Iowa Synods are mentioned in a footnote.

What we fail to find in Dr. Brown's plea for a cooperation of the churches as by him outlined is the Scriptural proof. The Bible forbids that we sacrifice doctrinal purity and true unity in favor of a mere organic union or for the sake of mere cooperation.

Any one who wishes to study conditions in the Reformed churches in America, learn what these churches are thinking, and see the dangers which the orthodox Church must face and against which it must uncompromisingly set itself, will do well to read Dr. Brown's book.

Fritz.



**Snowden's Sunday-School Lessons.** 1923. *James H. Snowden.* 390 pages, 5×7. \$1.25.

It is always refreshing in these days when one can, from the very large number of religious books published, take up one which clearly stands for and exalts the deity of Jesus Christ. Dr. James H. Snowden says on page 201 of his *Sunday-school Lessons*: "It is the deity of Jesus that gives value to His humanity and charges His person and mission with divine power. Deny Him this crown, and He is reduced to the level of our poor human kind, and our world is left without a Redeemer who is mighty to save."

But we are sorry that we cannot unqualifiedly recommend this book. The modern tendency toward indifferentism which, if it be permitted to run its course, will finally rob man of his Savior, is found in such a statement as the following: "Some excellent people cannot recognize Jesus unless He is dressed up as a Presbyterian or Methodist or Episcopalian; and if He appears in the robes of a Roman or Greek Catholic, they may not see Him at all." We take it that by this statement the author means to make light of doctrinal differences. The contention for doctrinal purity also appears to be belittled by such statements as the following: "Jesus was not a logical and theological reasoner, working out abstract doctrines along theoretical lines, — an intellectual exercise so dear to the professional theologian, — but He dealt in practical matters, repentance for sin, love to one's neighbor, and plain duties to man and to God. These are the things we most need to know and to do, and these are the subjects on which He is still the world's Master Teacher. We go to astronomers when we want to know about the sun and stars, and to the geologists when we want to know about mountains and rocks and rivers, but when we want to know the way of eternal life, we must go to Jesus, for this is eternal life, to know God and Jesus Christ whom He hath sent. . . . The Bible is inspired, not that we may search it with a theological microscope for its inspiration and then quarrel about whether we have found it or not, but that we may search it with humble minds and hearts for its teaching and correction and then obey it."

The prophecy of the Church's peace, Micah 4, 3, is said to "describe the waning of war," and "the League of Nations" is said to be "an effort and step in this direction." When in this same connection we read that "we should rejoice in and aid these movements and help to push them forward, and thus roll the world out of its thousand wars of old into its thousand years of peace," the millennium appears to be taught. World-wide prohibition is taught in *Snowden's Sunday-school Lessons* on "Temperance Sunday."

The presentation of the lessons and the typographical make-up are excellent.

Fritz.

Books received: —

From *Augustana Book Concern, Rock Island, Ill.*, the following juveniles: **Bread upon the Waters**, and **The White House**, both by *A. Vollmar*; **God's Ways are Wonderful**, by *Franz Hoffmann* and *Mary E. Ireland*; and **The Rescue**.  
D.